1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

handles.[14] These conditions are not yet apparent on the hands of children.

HAIR.—All these Indians have an abundance of hair growth extending very low over the forehead, but it is very scarce on the other parts of the body. The hair is usually black, and very straight and coarse, but occasionally hair with very long low waves may be met with among the pure Indians. Gray and white hair occurs sometimes but not by far as frequently as among the white race. Baldness is practically unknown. Beard growth is very scarce, while chest hair is totally absent among the pure Indians.

LONGEVITY.—There are no reliable figures to be obtained regarding the age of the older Indians. Very few of them seem to have passed their sixtieth or seventieth birthday; still during the years 1917–1922 the writer met a number of Indians who were about 4 to 6 years old at the great eruption of the volcano Cosegüina on the Bay of Fonseca in 1835. This catastrophe, which was accompanied by great earthquakes, is still spoken of by these Indians as the "Great Darkness" (M.: *tihmya-tara;* S.: *puk-sani, puk-barak*);[15] a thick rain of ashes poured over the coast at the time and the sun was as invisible as at night.

DEFORMITIES.—In former days deformed children were not allowed to grow up; they were either buried alive or left to starve. This accounts for the rare cases of deformities encountered among these Indians. Only the strong and healthy being allowed to grow up and produce children, there is little variety of physical and mental development. Even were such a deformed child allowed to grow up, it would not easily find a mate and would die without leaving any children behind. In civilized countries deformities are propagated, as such people will find someone to marry them if they have fortune.

If an Indian has some deformed limb, either brought with it into the world or the result of an accident, he will secrete it as much as possible from the sight of other people, as such is considered a great disgrace. It would be an insult to ask him to show it or to even refer to it.[16] In case of a dispute among Indians one will immediately pick out the weak points in the personal appearance of his adversary.

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[14] See the illustration given by Schultz (69).

[15] The abbreviations for the tribal names used in the present study are the following: M.=Miskito; S.=Sumu; T.=Twahka; P.=Panamaka; U.=Ulwa.

[16] At the Sansan village on Rio Coco the writer knew a Miskito who had lost several fingers on one hand through an accident at the gold mines of Pispis; from that time on he always carried a bandage around the mutilated hand. In the same village a young boy, having lost several toes, was continually wearing a shoe on that foot, although the other foot was always bare.